that their southern neighbors make particularly nice necklaces. Also the meeting of the two groups, when it can take place in a peaceful manner, has as a consequence a series of reciprocal presents. The always impending conflict gives way to a market. This has some very remarkable characteristics in the sense that if one regards the presents only as presents, they do not bring any thanks nor proof of satisfaction. And if one considers them exchanges, they are effected without any bargaining, attempts to set the value of the article, depreciation, or manifestation of disagreement between the parties. Truthfully, they take pains not to admit that there are exchanges going on. Each goes about his usual occupations, and the objects or products go from one to the other, without the one who gives making note of the gesture by which he hands over his present, and without the one who receives paying any attention to his new wealth. In this way are exchanged husked cotton and balls of thread; blocks of wax or resin; urucu paste; shells, earrings, bracelets and necklaces; tobacco and seeds; feathers and sticks of bamboo destined for making arrow points; skeins of palm fibers, porcupine quills; whole pots or broken pottery; gourds. This mysterious circulation of merchandise goes on without haste for a half day or a whole day, after which the groups separate, and each one takes inventory of what he has received, and remembers what he has given. Thus, as regards the equity of the transactions, the Nambikwara trust entirely, the generosity of the partner. The idea that one might estimate, discuss or bargain, demand or take back is entirely foreign to them. We had promised an Indian a hunting sword as the price of transporting a message to a neighboring group. The commission was done, but upon the return of the messenger we had neglected, occupied by other cares, to give him immediately the agreed upon recompense, thinking that he himself would come to get it. He did nothing, and the next day we could not find him. He had left, very irritated his companions told us, and we did not [94] see him again. We were forced to entrust the present to another Indian. Under these conditions, it is not surprising that when the exchanges are finished, one of the groups departs discontented with its lot and, while taking inventory of its acquisitions and recalling its own presents, accumulates bitterness for weeks or months, which become greater and greater and more aggressive. It seems that wars very often have no other origin. Naturally other causes exist, such as a murder or carrying off women, depending on whether one desires to take the initiative, or whether one wishes to avenge a preceding attack; but it does not seem that a band feels

302 [431] Whenever they received good presents such as axes or beads, they would go to the brook and return with their whole face set ablaze by the blood-colored paint.

[609] This practice was carried out on outsiders by the Tagnani as a mark of special esteem. We were all granted this honor in Três Buritis...

The men do not pluck their pubic or axillar hair; sometimes they even grow a sparse mustache or an even sparser beard. The women depilate themselves completely.

487 [244] The foot paths they use are narrow, similar to cow paths in pastoral regions; in certain areas, the ground is criss-crossed with them. They also make lanes in the woods by cutting branches.

To cross a small river they make a footbridge by cutting down a tree on the bank and guiding its fall in the right direction.

501 If the river is wide, they make a bundle of muriti leaves as a float and allow the current to carry them diagonally across the stream.

[Fig. 36]

481 They are not familiar with the canoe or with navigation; they are good swimmers.

They walk fast. They cover many leagues a day, always at a brisk pace--the "long stride" [marcha em extensão] of the physiologists--with the muscles taut, the body erect.

224 The hunting of big game--tapir, capybara, the Rondon Commission's horses and donkeys--is carried out in groups. For certain species they use special arrows that will be described later.

227 In fishing they do not use fishhooks, but special arrows. (1)

The Tagnani also use a kind of fish trap.

1. According to Ehrenreich the hook is not habitually used by the Indians because of the piranha fish (Pygocentrus sp.) which are so voracious that they do not allow the fisherman to gather in his catch. Nevertheless, a hook made of thorn--the so-called pindá dos tupis [Tupian fishhook]--is found in many areas.

[Fig. 37]